The Bombay Guardian.

VOL. XXV.—NEW SERIES.—No. 13. SATURDAY, MAY 24, 1879.

Rs. 6 per annum; with Indian Postage Rs. 7-10; to England Rs. 9-4-0.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—"OUR Opium Trade with China." By Samuel S. Mander. "England, China and Opium," Three Essays by the Hon. Sir Edward Fry. Some time ago we received from the Anglo-Oriental Society a supply of the above and similar works published by that Society, which we have transferred to the Bombay Tract and Book Society, at whose Depository they may be obtained. One of the letters in Mr. Mander's work is headed "India a loser by the trade." He undertakes to show that India herself loses by her opium trade *much more than she gains*. In the 4th section of this letter, he points out as remarkable the fact that the legitimate trade of India with China is only one sixteenth of the whole. He considers it obvious that the opium trade has had the effect of hindering the development of a more legitimate trade. Famines in India and wars with China subtract immensely from the cherished opium revenue. It is shown, on the authority of Sir Henry Lawrence, that even the Indian Mutiny sprang indirectly out of the Opium Revenue, inasmuch as the discontent among the Bengal troops was engendered by their having to go to China to serve in the Lorcha Arrow war.

—THE district of Chindwara, C. P., where the Free Church of Scotland have a mission, has a population of about 300,000 souls. The Rev. J. Dawson is assisted by Mr. Nordfors. The Gospel has been proclaimed in some hundreds of villages during the last year. Mrs Dawson and Miss Small are engaged in school and in Zenana work. The missionaries are well received by the people though few have as yet embraced the Gospel.

—WE have to notice the report of the work carried on under the Rev. Narayan Sheshadri at Jalna and Indapoor and dependent stations. The station of Buldana, for many years under the Ch. M. Soc., has been made over by them to Mr. Sheshadri. The Christian settlement near Jalna is called Bethel. Here the largest number of Christians reside, but there are Christians in 13 other villages. The church-edifice lately built, is on a hill and can be seen from a distance of twenty miles. Says Mr. Sheshadri: "This massive edifice has been built by our own young Christian masons, bricklayers, carpenters and other artisans." And it is to be noted that whereas the persons here mentioned were originally thieves by profession, it is in consequence of their becoming Christians that they have learnt the trades designated. Mr. Narayan Sheshadri has certainly much cause for thankfulness that he has been used of the Lord in accomplishing so important a transformation. He says: "Our earnest endeavour all along has been to see our indigenous churches become vigorous, self-supporting churches, and should we be spared for half a dozen years we hope to see the longing in a great measure realized." A good many famine orphans have been thrown upon his hands. Connected with these rural missions there are 9 catechists, 14 assistant catechists, 16 bible women and I Colporteur.

—THE publication of the *Vedarthayatna* is at present going on rapidly. We have received the numbers for December and January last; the 135th hymn of the *Rigveda Sanhita* is reached in these. The hymns in these are mainly consecrated to the glorification of the Soma juice. From the descriptions we should judge that its effects were not dissimilar from those resulting from the free use of champagne.

—WE have been favoured with the April number of the *Indian Evangelical Review*. The contents are as follows: Missionary Methods, Rev. C. H. Carpenter; Caste and converts, Rev. A. D. Rowe; The sinless Prophet of Islam, Rev. E. M. Wherry; The Search for Truth, Rev. J. Mudge; Jugjivandas, Hindu Reformer, Rev. J. H. Badley; Preaching to the Hindoos, Rev. M. Phillips; J. S. on a Hindu Gentleman's Reflections; Notes and intelligence. "The sinless Prophet of Islam" is the Lord Jesus Christ. The Koran not only recognizes his sinlessness but recognizes no other as sinless. It freely admits that Mohammed participated in the sinfulness of the human family. Among the strange inconsistencies and confusions of the Koran none is more remakable than this: it acknowledges that Jesus Christ was the one sinless one who has appeared in humanity, and as having been conceived by the power of the Holy Spirit in the womb of the Virgin Mary; and yet insists that his teaching is superseded by that of Mohammed for whom no such claim is asserted. The Koran makes mention of 25 prophets and of these 6 have a special dignity as heads of dispensations, viz. Adam, Noah, Abraham, Moses, Jesus, and Mohammad. Mr. Wherry cites passages of the Koran showing that each of these, with the exception of Jesus, is recognized as having sinned. We make the following extract from Mr. Wherry's paper:

"The immeasurable and spiritual superiority of Jesus over all the prophets of Isalam, accorded him in the Koran, presents to the thoughtful Moslem a serious difficulty. For, whilst he rejoices to recount the excellencies of the Nazarene, yet there is no reason presented in the Koran for the peculiar dignity it bestowed upon him. It affords no explanation of his miraculous birth, his spotless life, his ascent to heaven, and his final coming to the earth to destroy Dhajjal, the antichrist of Mohammadism. On the contrary, however, it seems inconsistent with reason that the prophet of the last and most important dispensation should be inferior in point of character,—especially of moral character—to the Prophet of the dispensation immediately preceding. Indeed, as an intercessor, Jesus alone would seem to posses the requisite qualifications."

The article closes with these words:

"The moral and spiritual glory of the man Christ Jesus as he appears in the Koran, is sufficient to throw the character of Mohammad completely into the shade, and we would call the attention of those brethren who are labouring for the conversion of Moslems to the Christian faith, to this important fact. For our own part we are more and more convinced, the longer we study the subject, that the weak point in the Mohammedan controversy is the Koran, and that the weak point in the Koran is Mohammad."

Article vii. in the Review relates to Mr. Dadoba Pandurang's attempt to show Swedenborgianism to be the only form of Christianity worthy of the reception of his countrymen, and the strange reasonings of the book are well shown and effectively answered.

—THE *Subodh Patrika* says:

"It seems not an edifying view of the government of the Great Ruler of the Universe who showers all minor blessings so freely on all, to insist that while the scriptures of one tribe contain all the truth needful for the salvation of man, vast masses of human beings have been left to live and die in darkness and sin. The more of "concessions" we have in matters of such sectarian disputes, therefore, the greater will be the effect of the efforts to call men to a sense of religion and of their obligations to shape their lives in accordance with its dictates."

It is not that God has not been willing to bless the nations with a revelation of his will, but that they have not been willing to receive such revelation. Sin itself is a testimony that man prefers his will to that of God; and man being what he is, the next step is to persuade himself that his will is not contrary to that of God. And the various books claiming to be revelations, simply contains man's account of the matter. They are so many efforts to save man from coming in contact with the truth. Will any one say that the writers of the Puranas did not know any thing better than they teach? As the apostle Paul says in Romans, 1st ch. "Men did not like to retain God in their knowledge." This is just as true of the people of the West as of the people of the East. The original inhabitants of England greatly preferred their Druidism to Christianity when the latter was proclaimed to them.

—WE place in another column an extraordinary letter, printed in the *Rock*, addressed by a Cowley Friar to a young man at Buxton, who had been for some time under the influence of the "fathers," but had got his eyes open to the true nature of that influence; and we append the comments of the *Rock*. We do this because we believe it to be important that the true character of this system should be known. Ritualism is found in the caterpiller state, the chrysalid state, and the butterfly state. The caterpiller Ritualists strongly protest that they have nothing to do with the chrysalis, and the chrysalid Ritualists with equal vehe-

mence declare that they have not the slightest connection or sympathy with the butterfly Ritualists. Ritualists are under the necessity of creating a public sentiment, in which it will be safe for them to develop their peculiarities, and this they can only do by degrees. The public must be reconciled to one feature before they can give any intimation of the next feature to be developed. The language and spirit of this letter are thoroughly Romish. 'May God and Mary keep thee from all evil heresies.' Could there be a more frightful heresy than that which associates the name of Mary with that of God in the exercise of the divinest functions? By this one expression the very life is taken out of the Scriptures. It is antichrist without disguise. The Ritualists of Bombay have probably not reached the state of development indicated in this letter, but we see plainly whither they are moving.

—Several additional attempts to fire houses in the city of Poona have been made but with little success. The Police have had the great good fortune to detect and arrest the party chiefly engaged in firing the two palaces burnt last week, the son of the curator of the Govt. Book Depot. He is a Brahmin. Major Daniell, with a party of his police, succeeded last Sunday in ferreting out the main gang of the dacoits, and had an encounter with them that resulted in the death of a half dozen of the miscreants and the flight of the rest. A large amount of booty was recovered. There is now every prospect of the breaking up of the combination that was concerned in these outrages. A contemporary believes that Wassoodeo Bulwunt, who is not yet caught, is simply the agent of a secret conspiracy, a central Committee sitting probably at Poona.

—We have received a number of poetical contributions lately, one of them of length sufficient to cover several pages of the *Guardian*. Our rule has been for years to decline all original poetry. By such a rule we cut ourselves off from the privilege of introducing some inglorious Milton to the public, and we fear that some of our readers will think that such a rule is a great mistake. Perhaps if they were in our place they would think differently. But the fact is that we have not room for many things that seem to be urgently needed. Perhaps the best face that we can put on the matter is just to ask our readers to set us down as having very bad taste. And we make this further explanation: If we print some of these poetical contributions we must give great offence by not publishing others. A book has been lately published called the Masque of Poets. The *N. Y. Evangelist* thus speaks of it:

"It is a small volume of miscellaneous poems, written by a number of poets, some of whom are among those best known in this country and England. But the names of the writers are not given, and readers are left to guess the authors of the several pieces This makes the book a sort of poetical puzzle. But the interesting fact in connection with it is that a number of the pieces written by obscure and comparatively unknown persons have been attributed to writers already famous, while not a few pieces contributed by authors of high reputation have been passed over in silence. The poem most praised and most frequently quoted is called "We Twain." It has been attributed to a score of distinguished writers, but was the work of a person absolutely unknown in literature. One of the sonnets, written by an American woman, has been ascribed to a half dozen distinguished English authors. This shows how great names add to the popularity of literary products."

—The proportion of church-members to population is greater in the Samoan islands than it is in England or America. The London M. Society report 1405 church-members and 846 candidates out of a population of 8,551 in their Samaon Mission.

—We omitted to notice in our last issue a meeting held on Board the Ship *Annot Lyle* in our harbour on Thursday evening of last week. It is the custom of the Young Men's Christian Association, under whose auspices the services are maintained in the harbour throughout the fine season, to arrange for a tea-meeting for the seamen, towards the close of the season. The meeting last week was an occasion that will be looked back upon with pleasant recollections by those who were present, numbering about 120 seamen, including officers and captains, and half as many ladies and gentlemen from the shore. The vessel has been very tastefully arranged for the occasion. It is unnecessary to say that there was an abundant supply of good things, and we do not think that any one present entertained the idea, so little complimentary to our sailors, that they are miserable unless they have grog. This heresy was allowed to remain on shore, in the palatial edifice provided for Jack near the Apollo Bunder. The ladies claimed the privilege of waiting on the men and did not seem to welcome any offers to divide the task with them. There was some good music under the lead of an excellent choir and finally there were addresses made by Messrs. Row, Macpherson, Jeffrey, Bowen, Major Oldham and Mr. Conder, who presided on the occasion and who is also the President of the Young Men's Chr. Association. Before separating, some hearty cheers were given by the men to those who had interested themselves in their behalf. The services held in the harbour during the season now closing, have been particularly well attended and unusually fruitful of good. We do not think there ever was a time in Bombay when there was so much religious interest among the seamen, as there has been during the last, four or five months. The meetings have been held on Sunday mornings and Thursday evenings, and there has been besides a weekly visitation of the ships, and the whole of the service thus rendered was voluntary.

—We are glad to learn that Katthiawar is at present free from any trace of famine. It is even difficult for those who are constructing the new line of railway to obtain the number of hands needed.

—The *Indian Mirror* thinks the Vernacular Press Act has had something to do with the recent outrages in this Western Presidency. "Discontent now takes to the rifle, the sword, and the spear, instead of the pen, to make itself known to the Government." We did not approve of the Vernacular Press Act, but we do not see the force of the argument used by our contemporary. It may be said that the discontent which is now taking on such a demonstrative form, was fomented and spread by means of the disaffected portion of the Vernacular Press. The object of a paper is to communicate to others the ideas of the writer, and we are far from thinking that the cause of Government is furthered by allowing disaffected men to disseminate their ideas. We opposed the Vernacular Press Act because it seemed to us that Government was not without the means of dealing with seditious writings, apart from such a law.

—The cholera that originated with the pilgrims at Hurdwar, has been radiating in many different directions. It has descended the Indus and at the last accounts had reached Kotree.

The Bombay Guardian.

SATURDAY, MAY 24, 1879.

THE WORD OF THE KING.

Nothing is more worthy of attention in this world, than the fact that the word of God is in the world. Now the word of a person has just as much force, value and authority as belong to his character. The word of a king is accompanied by the authority of the king. Be it that he decrees the raising of an army, the raising of such an army will follow his decree, and that it will do so is confidently expected. Let the decree emanate from one who claims to have authority but whose claim is not recognized, then we do not expect that the thing commanded will come to pass. Government notes are considered good for the amount that is borne upon their face, when the Government is understood to be perfectly solvent and of good faith. It is a mere word but it is worth £1000, or whatever the amount promised by it. If you are summoned by the judge to appear and answer to a charge made against you, that requisition has all the authority of the tribunal before which you are summoned to appear. But the word of God is the word of him who made all things and upholds all things. He said, light! it was a mere word; but it was clothed with all the power of the most High, and darkness immediately fled and found not where it could hide. All the combined powers of all creatures could not have begun to produce any similar result. The Lord Jesus commanded the man whose withered arm hung helpless at his side to stretch forth that arm; it was a mere word; but he that uttered it was divine; and the man did as he was bidden; and all bystanders saw that the power of God was in the word. So also when "Lazarus, come forth" was uttered at the grave of a dead man; he that was dead came forth. When our Lord said to Matthew "ollow thou me"; he left his employment and became a follower of the meek and lowly Jesus, recognizing that he was invested with authority to claim the homage of men. But whether men recognize the authority or not, the authority is there, in the word, and their resistance of the word is resistance of the authority. And the word of God that comes to us to-day is invested with the authority of the Most High, whether we admit it or not; and our rejection or neglect of it is the rejection or neglect of God's authority. We who profess to be believers, let us understand that we are bound by our faith to remember that every word of God comes to us with the very power of God. See in Hebrews how the description of the word of God runs into the description of God himself: "For the word of God is quick, and powerful, and

ASIATIC SOCIETY MUMBAI
Digitized with financial assistance from Government of Maharashtra
on 28 February, 2020

sharper than any two-edged sword, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight; but all things are naked and open to the eyes of Him with whom we have to do. "Here it is distinctly affirmed that the very power of God comes to us in the word of God. For instance the word comes to me, "Love not the world;" this is not merely a statement on the part of God that I ought not to love the world, but the command is accompanied by all the power that is necessary to enable me to keep it. What the word is in creation the same is it in the new creation, where faith opens the door of the heart. "For God who commanded the light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." The Scriptures "are able to make wise unto salvation, through faith that is in Jesus Christ" "Sanctify them through thy truth," says our Lord in his prayer, and this implies that the power of God goes with the word to make it accomplish that for which he has sent it; and the purpose for which he has sent is declared by the word itself. We are speaking of those whom the Spirit of life in Christ has delivered from the law of sin and death. The difference between the 7th Chap. of Romans and the 8th is mainly this that in the first the individual fancies that the law is requiring him to obey it with the powers that dwell in himself; he is laid under a distressing sense of obligation, but without any consciousness of power to obey; but in the latter, he finds life in Christ, and being at peace with God finds that every word of God is accompanied by the spiritual power that is necessary in order that he may fulfil it. He now turns with ineffable delight to the Scriptures, and extends a friendly greeting to every word, knowing that what it demands of him that it enables him to do. The word of God is compared to a seed When the seed falls in suitable soil it immediately begins to put forth its power for the production of a plant. Seeds that have been taken from the sarcophagi of Egypt, after dwelling in darkness for thousands of years, have been planted in good soil and brought forth grain. A man may sit down in his laboratory to examine and scrutinize and analyze this seed, and fail to find any trace of the wonderful power that is really present in it. So the Gospel is hid to the unbelieving. Critics make a great mistake when they place the word before them like a prisoner at the bar of a judge, and imagine that it will furnish them with evidences of its divinity, or rather presume that it will not and cannot, and then announce to the world *that it is without* divine power. Let them take it to their heart in faith and they will experience its divine power in the transformation of their hearts. But they cry out in derision, believe without evidence! absurd! willingly ignoring the fact that the word is self-evidencing to all who are really willing to do the will of their Creator. But just as a seed on the table of a *savan* will never produce any thing, so the word of God accomplishes nothing for the man who does not receive it into his heart. But we have written this specially for Christians and we would beg our readers to come continually to the word of God with the expectation that divine power will accompany it to the accomplishment of the very things demanded by it.

REPUTATION.

PERHAPS there is nothing that has a higher value among men than reputation. All contend for it. And what is strange, all seem to think they have a right to it, and are disposed to look upon any diminution of it as a grievous injustice. Some men show the value they set upon reputation by exercising great carefulness to do nothing that would forfeit for them the good opinion of their fellow-men. This straight and narrow way does not please others; they like to have their own way, and do things that society in the abstract condemns; but at the same time they resent as an intolerable injury any application to them of the law which condemns these things. There are men in society who have no scruples about indulgences which are forbidden by the 7th commandment; but woe unto the man who shall dare to insinuate any thing to the prejudice of their good name on this account. Their own offences are as nothing in comparison with his. The sin is not in the violation of the commandment; but in speaking of it in terms of condemnation. To take the side of the commandment against the transgressor is an unpardonable thing. Mention was lately made of a case in which an individual had been visiting a certain degraded class for purposes that most people would consider revolting enough; yet the moment that the thing was spoken of as reflecting on the individual, a cry of injustice was raised. It is really getting to seem that it is not transgression that is wrong but the imputation of it. There are men who show that they fail to distinguish properly between *meum* and *tuum* by purchasing what they have not the means of paying for, and by spending on themselves what they know full well belongs by right to those from whom they have purchased or borrowed, yet who are ready to denounce as an unpardonable sinner any one who openly refers to this condition of things and intimates that he has no right to the confidence of society. One tenth of the zeal shown by these persons in resisting and hurling back such imputations, if shown in the endeavour to establish their reputation by deserving it, would go further toward setting them right in the estimation of thoughtful persons. But their tactics are altogether different. Their aim is to make it as unpleasant as possible for people to make mention of the unpalatable facts. They work themselves up into a frenzy of indignation and there is nothing in the way of vituperation they will shrink from, in rebutting the attack upon their idol self. Their idea of law is that it is for the purpose of enabling them to do without loss of reputation the things they are prone to, no matter how many interests suffer. There is a great deal that tends to foster this spirit of dogged self-assertion in these days. The thing that specially tends to foster it is that so many are conscious that they are not themselves altogether without the need of a cloak for their sin.

It is obvious that this condition of matters greatly increases the difficulty of accomplishing that work which is assigned to the church of Christ, viz. The lifting up and maintaining of the true standard. In the church the law of Christ is paramount; that law is the law of love; and the definition of love is that it worketh no ill to one's neighbour. When men are found in the church who lose sight of the obligations which this law lays upon them, and can see only the obligations that it lays upon others to say nothing against them, it is evident that the church must either condone the selfishness of such men or fight its way through a great storm of vituperation and meet the opposition of many who are alarmed at the very suggestion of an inquisition into character Over the portal of the Church of Christ is written 'One is your Master, even Christ;' and all who enter that portal consent to that law. Every case of course must be tried on its own merits. The fact that a man is sternly and defiantly self-asserting does not of course prove that he has transgressed a particular law with the violation of which he may be charged. But on the other hand Christians should not allow such demonstrations to hinder them from faithfully carrying out the law of Christ, committed to their care. The law of love requires us to be very careful of the reputations of others and to refrain from every thing that would detract from them, except as truth and justice require it. Sometimes it is evident that truth and justice do require that we should withhold our confidence from one who is using his credit as a means of obtaining what he has no right to. Perhaps there is no country where people are more tempted to live beyond their means, or where there is so large a proportion of the community in debt, as this country; and we have not reference exclusively to the Natives. At all events it is an admitted fact, and one that has been often adverted to in public journals, that a state of indebtedness is sadly characteristic of Anglo-Indians. Now when such persons are converted, the law of Christ makes it imperative upon them to set aside the claims of pleasure or convenience or position in order that as soon as possible they may clear themselves from debt. It will be in vain for them to point to other reformations in their lives, if this is neglected. Some seem to think that the golden rule is so precious that it is to be put carefully away and kept out of sight. But the Master evidently intended it for daily use. Whatever we would that others should do to us, whatever regard for our interests we should have others show, the same we are to show to them. The rule of John Wesley was, to sacrifice his own luxuries to the convenience of others; his own convenience to the necessities of others; his own necessities to the extremity of others. But there are some who reverse this; they make the convenience of others give way to their luxuries; the necessities of others to their convenience; the extremity of others to their necessities.

THE *Fanfulla* [an Italian newspaper] states that a species of flower has just been discovered which in size throws into the shade the *Victoria Regia* and the *Rafflesia Arnoldi*. The fortunate discoverer is Odoardo Beccari, the well-known traveller and naturalist, who has scientifically examined a large portion of the East Indian Archipelago. He met with the plant in Sumatra, and gave it the generic name of *Titanum*. The discoverer thinks that it belongs to the *Amorphophallus* family. The diameter of the flower amounts to 83 centimetres, 2¾ Eng. ft. nearly. The vertical axis is 1.75 metres (5¾ Eng. ft.) long.

REMINISCENCES. XX.

About fifty pages of the journal are covered with notes of books, mostly German and French. We have no thought of inflicting these upon the reader, except here and there a brief extract:—

"October, 1838.—Have begun Herder's "Philosophy of History." Have read the first volume, the *Vorwelt*, with but little interest. It consists of speculations upon the veriest minutiæ, of importance to some students doubtless, but what is it to me, if the palace or temple of Dshemshid at Persepolis was of two stories or one? There is a poem of Dshemshid translated, which I like.

"From Herder: 'Though commonly no epitaph or encomium tells us how long a man survived himself, yet is this, alas! one of the greatest and least rare curiosities in human existence. The earlier the play of our faculties and passions begins, the more rapidly it is continued and through foreign occurrences in various ways assaulted, so much the more frequently do we perceive instances of that weariness of the soul, of that overthrow of the combatant without death or visible wound, of old age in our prime, aye, in our youth. Long may a man move about, his own tomb-statue, his spirit already departed; the shadow and memorial of his former self!"

Homunculus believed that a great many who had elements of greatness in them, were gradually made to succumb to the spirit of the world; through the necessity of drudging for their bread, by slow but irresistible degrees, the force of circumstances compels them to give up their aspirations and be content to lose themselves in the insignificant multitude; and he was keenly alive to the danger of such a fate, and strongly braced against the mighty influence. In his philosophy, force of will was every thing; far more than splendid intellectual gifts. He believed that every man had the creation of himself in his hands, and so long as his faith in himself was not abandoned, all was possible.

A good many pages are devoted to the translation, in blank verse, of a melo-drama by Herder, entitled Ariadne Libera.—

"With the dramas of Goethe that I have read, I am dissatisfied. I cannot say I think he has made much out of Egmont. The history acquires no additional interest in the drama. The conclusion bad. What does Torquato Tasso amount to? An interminable long play about nothing. There is absolutely not the slightest action, and nothing to indemnify us for its absence. The same thing may be said of 'The Natural Daughter.' Iphigenia pleases but little more. Faust is alone among his dramas. I like better Schiller's, specially Don Carlos. But Wallenstein might very well, I think, have been made into a five act tragedy. Each part of a trilogy should be itself a drama. The Piccolomini is bnt a first act.

"Have been delighted with Wieland's Agathon. Many portions of it trace what I have experienced. *Voila* a list of the German works I have read since the commencement of this year. [We give only the names of the authors]: Chamisso, Vol. I.; Goethe, 17; Heine, 4; Herder 5; E. T. W. Hoffman, 10; Klopstock, 2: Lessing, 1; Musaeus, 1: Jean Paul, 2; Schiller, 2; Wieland, 6."

Klopstock's Messias is truly a poem; the first six books are to me very beautiful. Twenty years he devoted to the creation of this work. Mad. De Stael's critiques upon him and it are very just. Wieland's Oberon has also afforded me much pleasure. I do not repugn the peu de severite exhibited in the love plot. It is very well in a profane epic.

"Winter has come round again and brought the opera, source of my most refined and exalted pleasures. Only recently I have learned—not to admire, I always did it—but to feel Mozart. What a chef d'oeuvre is Don Giovanni; perhaps the greatest in music. I would wish to hear it for a month.

"Dec. 31st.—The German Library being broken up, I am interrupted in the progress I was making towards a knowledge of German literature. Have read eighty volumes however in six months. [After this we have long extracts from Winkelman's history of Art, French translation. The descriptions of the masterpieces of ancient sculpture are given in full].

"Am reading some *Essias sur la Peinture* by Diderot, and his ideas generally on Design, Color, Light and Shade, Conception, Composition, Contrast, Expression, so accord with mine that I would wish to note them all, were it practicable. [Works by the duchess D' Abrantes, Geo Sand, Balzac, Spindler, James, Cousin, the life of Voltaire, the Margrave de Bayreuth, are noticed.] Letters and memoirs of Ganganelli, Clement XIV., please me much, especially the early letters, when he was a simple Franciscan. But they are said by Dr. Johnson to be spurious.

"March 1.—Thinking of the countries that border the East of the Mediterranean, which I have so long desired to see, I suddenly proposed to myself an immediate journey to those parts, and at dinner proposed it to my father who consented. So I shall be off the latter part of this month for Greece, Turkey, Syria Palestine, Egypt and Sicily. It will be an era in my life. I anticipate much pleasure and am resolved to derive all the instruction from it in my power. I must travel rapidly and economically, but will endeavour to see every thing remarkable in my route.

"Left Paris March 29, 1839, 2 P.M.—Nothing important occurred during the route to Lyons. Had a companion in the *coupee* whose exterior was far from prepossessing, but who appears to have travelled a good deal, and to be quite a virtuoso in Painting, Sculpture, Architecture and Music, and of a refined and excellent taste. Reached Lyons April 1st, 7 A. M. Of all the costumes I ever saw, the ugliest is that worn by the women of St. Albin, near Macon, especially their coiffure. They wear a cap with a pigeon's tail of ribbons behind, and on their forehead a little beaver hat, the crown of which is about two inches in diameter, with a brim 4 in. wide. Lyons is situated like Pittsburgh at the junction of two rivers, the Saone and the Rhone. The situation is beautiful; the opposite banks rise abruptly, and are here and there quite picturesque. Some Gothic Churches. Shocked with the Palais de Justice now being erected; an architecture more novel or barabarous I have never seen. Shall take the steamer to-morrow at 5 A. M. for Avignon. April 2. Descended the Rhone with my shabby companion of the *coupee*, in 10 hours, 80 leagues, the current aiding us at least as much as the engine. Discussed every topic which bears any relation to art,—music, painting, literature, sculpture, antiquities, architecture and many others, and this, with the contemplation of the beautiful scenery amid which we moved, made the hours fly. The borders of the Rhone mountains whose flanks recede from and reapproach the flood in constant alternation, are varied and in many parts picturesque to the highest degree; a portion of it rosembling the palisades of the Hudson, made a vivid impression upon me, but we passed too rapidly. At every bend ruins of feudal fortresses are discovered perched upon every rugged crag and peak, in situations apparently inaccessible. The bridge of St. Esprit, said to be of the Romans, is an admirable monument, consisting of more than 20 elegant arches of an immense span. The description of the aqueduct still existing at Nismes, consisting of three ranges of arches one upon another, the lower being 80 feet in height, only irritated me, as I had not time to visit it. At Avignon from an eminence besides the *Palais des Papes*, had a superb view of the surrounding country, divided by the two rivers. Horace Vernet's Mazeppas are at Avignon. Started at 7-30 for Marseilles and spent another long and fatiguing night in the carriage; but the scenery from Aix to Marseilles by early dawn, and the view of Marseilles and the Mediterranean compensated me in some measure. The olive trees beautify the landscape at a distance, though *vus de pres* their pale green is not pleasing. Strolled about Marseilles and admired the motley scene presented by the throng upon the *quai*. The view from a public garden on the heights, is not very pleasing, the tiles by sunlight assimilating too much with the dreary white of the surrounding hills. Started for Genoa at 6 P. M., 3rd. Enjoyed greatly the next day's sail along the coasts of Piedmont from Nice to Genoa. The olive covered hills descending to the sea, the snow-capped mountains in the back ground, and the white villages, flat as though built on a table along the shore, are too pleasant to the sight for their monotony to excite ennui.

INTERNATIONAL BIBLE STUDY.

June 1*st*, 1879. *Psalm* LI. 1—13.

To be saved from the power of sin it is necessary that we be shown the power of sin. This is one great end the Bible has in view. It shows us the victories that sin has obtained over the strongest, wisest, best of the sons of earth. A very common mistake made by those who have fled for refuge to the Gospel, after the love of God has been shed abroad in their hearts in the consciousness of forgiveness, is this: they conclude that having now received a new nature, they have strength to resist evil that they formerly had not, and trust in their renewed nature instead of Christ. But they are not regenerated in any such sense that they have power in themselves to overcome temptation. Regeneration means that they no longer trust in themselves but in Christ; it means faith in Christ for the strength needed to resist temptation and do the will of God. Even suppose that you yesterday met and overcame a certain temptation it does not follow that you will to-day overcome it, unless realizing your weakness you look to Christ for needed grace. So, we have in the Scriptures of the Old and New Testament, examples of men who have gloriously experienced the Lord's power to save and afterwards forgetting their dependence on him, or imagining that they had obtained some power of self-conservation that they had not previously, they fell as any graceless sinner might fall. Then all the host of Satan raised a great shout, because of the opprobrium brought upon the cause of human redemption; and the shout is taken up from generation to generation, nor has the world yet got tired of rejoicing over the fall of men like David, Solomon, and Peter. Meanwhile the Spirit of God shows the people of God what important lessons are contained for them in these recorded falls. It is a great thing when the existence of a sunken rock is ascertained, and its place marked on the map; it was a sad thing that a goodly vessel should have made shipwreck there, but that wreck has been the means of averting many wrecks by disclosing the secret danger. From these sad examples we learn that salvation is a momentary thing; yesterday's salvation will not do for to-day; no matter how long the branch has been in

the vine, it is still dependent on the vine, and needs more from the vine now than it did a year ago, because it has grown by what it has received, and its requirements are greater. The man whose repentance is merely superficial, will plead the example of David and Peter as an excuse for sinning; but the true penitent, will feel that these very cases make it imperative upon him not to sin, seeing that by them the sunken rocks are made known to him. Thank God, we have examples in Scripture of those who having learnt the secret of the Lord, the way of living by faith, have gone on in one unbroken course of faithful service. What are we to think of those who coming into the gallery of Scripture characters, give their attention to those who failed and brought reproach upon the Master, instead of directing their gaze to those who endured to the end and came off more than conquerors through Him who loved them.

Observe that the Psalmist does not merely ask for forgiveness but for cleansing. "Wash me thoroughly, cleanse me; purge me with hyssop," that is, as the leper was. All these expressions correspond with, "Create in me a clean heart." So in I John 1: "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Without purification, forgiveness would be of no avail, for sin to-day would just take the place of yesterday's sin. The Psalmist has found out that depravity is connatural with him; it is found at the very foundations of his moral nature. "I was shapen in iniquity;" i. e. I am born of a sinful race. Sin is all moral action that does not proceed from God; separation from God is sin, any where and every where. And it is only as we are abiding in him that there is exemption from sin. There is none good save one, that is, God, "Create in me a clean heart; renew a right spirit within me; cast me not away from thy presence; take not thy Holy Spirit from me." We are created in righteousness and true holiness by the ruling presence of the Spirit of God within us. When the Spirit is thus reigning within us, then we are in the conscious presence of God. Restore unto me the joy of thy salvation, and uphold me with thy free Spirit. Where the Spirit of the Lord is, there is liberty. This is the perfect law of liberty, the law of the Spirit of life in Christ. Who shall deliver me from the body of this death? The answer is: the Spirit of life in Christ has made me free from the law of sin and death.

Then will I teach transgressors thy ways; and sinners shall be converted unto thee. Doubtless, during the 3000 years that have followed this Psalm, it has been the means of showing the ways of God to sinners, and leading them to turn from darkness to light. Many who cherished a secret idol of self-righteousness in their own breasts, have been stumbled by what is recorded of David; but if we could know all the facts, it would appear that many sinners have also been converted by it. That which more than any thing else gives us power in speaking to our fellow-men, is the overflowing thankfulness that comes from the consciousness of forgiveness, and every Christian should seek to have this. But every revelation of the greatness and holiness and goodness of God, gives us a profounder sense of the evil of our sin, though many days may have gone by since it was committed; and thus our hearts may be continually fired with a sense of the amazing goodness of God.

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

My Dear Sir,—Judging from your remarks at the end of the 3rd column page 98 of the "Guardian" of the 26th April, I am afraid I did not make myself quite clear in what I proposed in a former letter which you kindly published in the "Guardian" of the 29th March with regard to alterations in the form of publication of your Paper.

You say "People that favor us with advertisements ask that these shall constitute an integral part of the paper. So that things must go on in the present groove, till Providence give us a lift, when we shall be glad to secure more room for selections."

What I propose does not interfere with the advertisements in any way whatever; indeed they might be increased to any extent provided they were entered in the last pages *just as they are at present.* If you would kindly refer to my letter of the 16th March published in the "Guardian" of the 29th idem, you will see that I merely suggested the order in which the chief contents should be entered and did not exclude anything that now appears in the Paper.

This being so, I will still hope that the length and breadth of the paper may be reduced by one half, the number of pages being proportionately increased so as to admit the same amount of original matter, selections, correspondence, epitome of news, advertisements, &c. &c., as is now published.

It is not only in transit that the "Guardian" gets damaged, but from use, owing to its inconvenient proportions.

Hoping you will be able to find space for this letter.

Believe me,
Your's very truly,
Well-Wisher.

Camp Barikab,
May 16, 1879.

[We should perhaps have stated in our previous note that the proposed change would involve an increased expenditure of about sixty per cent. In the form proposed it would need to have a cover and be stitched.—*Ed. B. G.*]

NOTICES.

Young Men's Christian Association.

Lecture by Rev. R. Jeffry at the General Assembly's Institution, Kalbadevi, next Friday (the 30th May) at 8-30 p. m. Will friends please make this known.

Epitome of News.

Saturday, May 17.

—*Madras Times*: Notwithstanding the fall in the price of food-grain in our market, as well as in the Mofussil, the British India Company's coasting steamers are steadily working in the grain traffic, every steamer from the north brings in a fair quantity of grain, and for the past month 17,000 bags of grain have been landed, consigned solely to native merchants in Madras.

—*Deccan Herald*: A most valuable Chemical Laboratory in connection with the Poona High School, was completely destroyed in the fire last Tuesday night.

—Same: We hear from Panchgunny that Mr. Young of the Baptist Mission intends to establish a school at Panchgunny. It is to be entirely undenominational as well as unritualistic, and we earnestly trust it will be a great success. Mr. Wells of the American Mission is building a church on the Mission ground there.

—*Bombay Review*: Two of our Bombay Trading companies, Treacher's and Thacker'a—under European management and, chiefly with European constituencies—have this week declared dividends of 10 and 12 per cent. This bespeaks good management in both concerns.

Monday, May 19.

—*Presbyterian*: Nothing has happened which shows the capriciousness and selfishness of public opinion, and especially of the public press, more than the charity shown to Archbishop Purcell. If a respectable Protestant minister dares attack the worst features of a theater, columns of abuse will be heaped upon him in a half dozen of our city papers. But a Bishop may be a defaulter to the extent of about four millions, and our secular press say, in the utmost innocence of their unsuspecting natures, "the venerable Bishop was not to blame." If Dr. Talmage attacks the dens of New York City the newspapers will launch columns at him; but a high Bishop can show a deficit in his accounts of four millions, and we are told the venerable Bishop must be excused—he meant no harm. * * * Only a word is needed to explain all this. The Popish Church is a political machine, and takes vengeance through the ballot-box on her assailants. They dare not assail her. It will be recalled to the memories of the faithful on the day before the election.

—*Advance*: Prof. Shedd remarks in one of his sermons, that "All literature that tends upward contains the tragic element; and all literature that tends downward rejects it. Æschylus and Dante assume a world of retribution. Lucretius and Voltaire seek to disprove its existnce." The same remark is true of sermons. Those preachers who leave out the tragic elements of moral retribution seem easily to drift in pulpit instruction, out of sober reasoning and solemn appeal to sinners—into sarcasm, satire, and travesty of the evangelical doctrines. The tendency of all this, both in the literature and life—as history has a thousand times over attested—is downward.

—On Sunday, the 27th ultimo, Colonel Campbell, the Deputy Commissioner of Sibsagar, whilst out riding with one of his daughters, was thrown from his horse, kicked by it, and severely bitten on the head. He lost a great deal of blood, and had to be driven home.

—*Deccan Herald*: "The incendiaries who perpetrated the diabolical crime of arson in the City of Poona last Tuesday night have been found out almost before the great fires which they caused have been extinguished. The first suspicion as to the perpetrators of the horrid crime proved to be correct. The person first arrested on that suspicion is proved to be the base criminal. Keshev Krishna Ranade, son of the depositary of the Government Branch Book Depot, has been detected and has made a confession. He is a young man of twenty-two years of age. He implicates a Brahmin (who is apparently an agent of Wassoodev Bulwunt Phadke, and who tempted Keshev Krishna by the present of ornaments and a gold ring) a Lingait Wani, and a Kunbe. He has not yet given their names. He is still reticent as to many others believed to be the instigators of the crime. He with the other Brahmin, the Lingait and the Kunbe, were about eight days planning how most effectually to accomplish their diabolical object of setting fire to the two palaces—the Boodhwar and the Vishram Bagh. Both buildings were set on fire by means of kerosine oil. One box of oil was used in each building. The incendiaries effected their entrance into the Educational Inspector's Office at the Vishram Bagh Palace, and collected in a heap the carpet, floor-cloths, cushions, files and papers and saturated the heap with two tins of kerosine oil, then put a long slow match to the heap to enable them after igniting it to leave deliberately and lock the door after them. The Boodhwar Palace was set on fire in the Book Depot. The books were piled on boxes, and the carpets and cushions collected

around them, and all saturated with kerosine oil; a slow match was then laid to the heap after igniting which the incendiaries left the Depot quietly locking the door after them."

—*Poona Observer*: "Fudkee's Wada is one of the largest buildings in Aditwar Peit, and might in every sense of the term be put on a par with Boodwar Palace to its dimensions. A portion of this building used to be devoted to the use of the Mission School, and the godowns downstairs were allotted to Banians, who used to reside therein. The landlord is a Brahmin, by name Chintamunrow Fudkay, whe also resided in a portion of the premises. There is a large room opposite this building which is stored with gunny bags and other rubbish. Yesterday morning one of the inmates observed some of the gunny bags to be on fire and lost no time in creating an alarm which caused the fire to be extinguised immediately. A light torch and other combustibles were found on the spot."

—A correspondent writing from Hubli, 10th May, says:—"Clouds of locusts have been gathering about Hubli for the past three days, and this morning the trees were simply alive with them."

—*Ceylon Observer*: "We learn that the Bishop sent to the Rev. J. I. Jones, of Christ Church, Colombo, offering, with his clergy, to receive the communion at his hands if the Church Missionaries would retract the charge that his lordship held the doctrine of transubstantiation. The Rev. Mr. Jones explained that as the Bishop had denied that he held such a doctrine his assurance would be accepted. The result was that the sacrament was administered in the usual way by Mr. Jones to the Bishop, Archdeacon, and most of the clergy. The question as to the sacrificial aspect and the eastward position remains open still as between the Bishop and the Church Missionaries. The Bishop has, however, receded from his emphatic declaration that he would hold no communication with the Church Missionaries until they had *fully* retracted or brought formal charge against him."

—A correspondent writes to the *Athenæum*:—"The large find of contract tablets which was made by the Arabs in 1874, and which furnished to the British Museum the splendid series of Egibitablets, has now practically come to an end not, however, without the exhumation of more than 5,000 tablets dealing with the commercial transactions of this large firm of bankers from the commencement of the late Babylonian empire until the fall of the Persian. Stimulated by the ready sale which they found for these antiques in the European markets, the Arab dealers have continued their explorations in other parts of the mounds of Babylon, and have unearthed a quantity of inscribed tablets of a class hitherto but scantily represented in the European museums. These tablets, some of which bear dates and dockets, belong to the period of the Parthian empire and the dynasty of Arsaces, and relate to abstruse mathematical calculations as to the relationships of the sun, moon, and stars. They are extremely difficult to read as they are evidently written in an enigmatical manner, and the key to the theory of numbers cannot as yet be found. However, when this shall be solved there is little doubt we shall find that they throw some light on the Cabalistic philosophy. The astronomy and astrology of the Babylonians appear from these tablets to have taken a new lease of life, and to have borrowed some Western theories. A collection of more than a thousand of these tablets, some perfect, some very fragmentary, has arrived in England, and it is to be hoped they may soon be translated or examined, so as to solve some of the theories of the later Babylonian philosophy."

—Four soldiers from Kirkee, under the influence of liquor, got into a row at the Railway station, and one of them, kicked a night-watchman, Hurree, so that he shortly after died of the injuries.

Tuesday, May 20.

—*Bombay Gazette*: "Major Daniell came up with Wassudeo Bulwant's gang of dacoits on Saturday at the Kussor Ghat near Talegaon (a station beyond Lanouli). Many were killed and wounded. Much plunder recovered. The gang was disorganised and fled, throwing away their arms, &c. The credit is due to Major Westmacott, who obliged them to leave the Thana District, and by his rapid movements in the direction of Panvel obliged them to beat back towards the Poona district. This is the gang who committed the different dacoities in Panvel. The Thana district is entirely clear of them."

"Yesterday it was stated that the telegraph wires between Narel and Kalyan had been cut; we now learn that this is not the case. It seems the station master at Budlapur had taken sudden fright and absconded for a short time—leaving his instrument unattended to—hence the report. The panic that has prevailed all along the line of railway, and which has been inducing the people to send in their valuables to Bombay will now, we should hope, be allayed, while towards Thana not only has the districts been cleared of dacoits but there is stationed at the place a detachment of troops 150 strong.

—A correspondent of the Same; "Truly, our infatuated policy has brought us into a pretty mess! We have gone on educating and employing Brahmins to such an extent that they now fill almost every post in the land. Knit together by caste and by the equally strong bond of common hatred for us, these men have become complete masters of the situation.

"Not a thing can be done in any department of the State of which they are not cognizant; and in all our dealings with the people, they are the media of communication. Is it any wonder that our real motives and policy are so little known, and are so widely misrepresented? It is undeniable that the Brahmin officials who form a sort of *cordon* around every civil officer, and move about with him in the districts, are a greater curse to the peasantry than the locusts and rats combined! If there is any real basis for the statements as to the impoverishment of the people, it is largely owing to the rapacity of these fee-exacting, bribetaking, and generally extortionate Brahmins. Yet in the face of all this, we are still annually expending lakhs of rupees in Western India on the training and education of these men!

"Let me suggest a few remedies for this lamentable state of affairs. A very decisive and most urgent one is the mixture of castes in every Government office. Let the exclusive employment of Brahmins be absolutely prohibited; and let at least a moiety of those now holding office be summarily turned adrift.

"Another imperative remedy is the immediate abolition of higher education on the part of Government, and the opening of all schools to all castes. The Director of Public Instruction may urge that the schools are already free to all; and so they are in name, but not in reality. With a Brahmin clique in possession of the whole concern, how is it possible for a low caste boy to get an education?

"The Poona High School has been burned to the ground by Brahmins. Let them never have another, unless it be built at their own cost."

—*Simla, May* 19: Yakub Khan has agreed to a satisfactory basis for a treaty which will secure all the chief objects of the policy of the Government of India towards Afghanistan. Major Sandeman has returned from Vitakri to Quetta by a new route through the Murree country. He was guided by and under the protection of the Murree chiefs.

—*Overland Mail*; May 2: Amongst the deaths recorded this week are:—Sir W. H. Doyle, Kt.; Sir J. A. Stewart, Bart.; the Countess of Clare; Major-Gen. J. C. West, late Madras S.C.; Rear-Admiral H. Trollope; the Dean of Tuam; Mr. C. F. Restell, formerly H.E.I.C.S.; Mr. J. Cowper, late Madras Med. Serv.; Mr. R. Nichol, of Shanghai; and Mr. W. Johnstone, Exec. Eng., P.W.D., Bengal.

President Hayes has taken the unusually bold course of vetoing the Army Appropriation Bill, to which the Legislature had appended a rider, prohibiting the interference of Federal troops in elections. It is the third time Mr. Hayes has made use of his Presidential prerogative for stopping injurious legislation.

The Earl of Northbrook presided on May 1 at the annual meeting of the Baptist Missionary Society in Exeter Hall, and gave an address on the impressions he had gained during his residence in India, and the work that had been accomplished there by the Baptist and other missionary organisations, and the progress of Christianity among the native population.

With respect to the general position of missionary work in India it might be assumed that no jealousy of the missionaries was now felt by the natives. They were thoroughly satisfied, he believed, that the British Government had no desire to force upon them the Christian religion by any improper means, and that all the Government did was to give the missionaries a fair field. (Cheers.) That was to his mind a right and just principle—that the Government should not interfere with religion. (Loud cheers.) The people of India, then, understood the position of the Government. He could, indeed, say more than this. Whilst in India he had been brought into contact with many of the missionaries, and had talked with them on the condition of the natives, and he was satisfied from the information so gained that many of them, through not being connected with the Government, had secured more of the confidence of the people than was gained by the officers of the Government.

—*Poona paper, May 19*: "*Just as we were going to press last evening, information of a very successful raid of the police, under Major Daniell, our Superintendent, numbering thirty, on a party of dacoits, about a hundred in strength, near Kasur Ghaut, was brought to us. It would appear that the dacoits, who were under the command of Dowlut Rao, a well-known Ramoosie leader, acting under the orders of the notorious Bulwunt, made a determined resistance to the police, the result of which is that Dowlut Rao and four others were killed, several wounded, and four made prisoners, and booty to the extent of a lac of rupees captured. One of the gang, who was dangerously wounded, is now a prisoner in the Sassoon Hospital. Three members of the police only were wounded in the attack.*"

—Another fire took place in Aditwar Peit Sunday night, and three grain dealers' shops were burnt down.

Wednesday, May 21.

—*Bombay Gazette*; London: Terrible accounts continue to be received of the reign of terror in Russia. The repressive measures taken by the Government grow more and more severe; and we hear of unlimited authority placed in the hands of the local governors, of the proposed shipment of 12,000 prisoners to Siberia, and of wholesale arrests of political prisoners. Notwithstanding all these measures, plots and attempted assassinations *still continue*, seditious placards are posted in spite of the police, and when torn down appear anew "as though conjured from the wall by enchantment."

—Same; Poona, 20: At seven o'clock this morning Holkar's Wada was discovered to be on fire. Mr. Trenn and the police were quickly on the spot, and the fire promptly extinguished with only slight damage. No cause is yet known.

—An account was given on April 27th, at the Royal Geographical Society, by the Rev. J. M. Carthy, of the China Inland Mission, of his journey across China, which was interesting not only by reason of his observations on the

way, but because from first to last he was received with exceptional civility by the whole population, was never asked for a passport, and even passed through Manwyne, where Mr. Margary was murdered, without meeting with any annoyance.

—The *Poona Observer* says, with reference to the unfortunate case at Kirkee: "From what we hear the Artilleryman, instead of kicking the deceased watchman to death, was using his best endeavours to pacify them."

—*Times of India*, Poona 20: "Keshew Kristna, Kristnajee Narrain Ranaday, and Shamrow Ballooba Kustooray were to-day committed to the Criminal Sessions by Mr. Campbell, the Assistant Magistrate, for setting fire to the Bhoodwar Palace and the Vishrambaug. The investigation was conducted with closed doors.

"Dacoits have made their appearance between Ahmednuggur and Akola. A detachment of the 23rd Regiment has been sent after them."

"Gunner William Drylie and Privates Peter Brown and William Skelton, of the 78th Highlanders, were tried by the Railway Magistrate to-day for killing a watchman on Friday last. They were acquited.

—*Word and Work*; Barcelona: Some six weeks ago, I had the privilege of announcing the Gospel to a Castalan, the wife of a respectable man employed in a store here. Though living in this great city, in which the Gospel has been preached for ten years, she had never heard it. The truth as it is in Jesus came to her as a revelation from heaven. She raised no foolish questions, no vain controversy; all she desired to know was about Jesus, and how she was to have the pardon of her sins. At the end of the interview, which lasted two hours, she accepted the Gospel of John, promising to read it. Visiting her in her home a few days later on, she told me, "Sir, this book (pointing to the Gospel) has convinced me that *I have been in error; but the truth is in it, and I intend to follow it.*" *Nobly has she fulfilled* her promise. Her husband is utterly indifferent to any religion, but she told him her changed views, adding, "I am done with Rome, nor will I take the children any more to mass; if you order it, you must take them, and at your responsibility, for I will not." Of course she had to suffer. "Before you were a fanatic, now you are a fool," was one remark. As a girl, this person, to use her own words, "wanted God." When other young women went to the theatre, or to the dance, she went to the church, "to find God." She desired to be a nun, but happily her parents refused their consent. She married; she has six fine children. Still, she "wanted God." She attended mass every day, she went to confession every month, but she did not find God in these things. At last, through the Gospel, she found God in Jesus; and now the craving of nearly thirty years is satisfied. Are there many such souls in the Romish Church in Spain? More than people imagine; and it is a duty to seek them out. And a privilege to find them, and lead them to Jesus!

—A Company of twenty-two young Japanese meet weekly in the Chinese Methodist Mission House in San Francisco, to study the Bible and to discuss religious questions. They are said to manifest a high degree of intelligence.

Thursday, May 22.

—The Str. *Sumatra*, with English mails left Aden for Bombay, Wednesday, 2 p. m.

—A poor girl has been sentenced to death at Lincoln for the murder of her child. One day her sister found her lying on her bed with her child, both in great pain; she had poisoned the child and herself with strychnine, conveyed in "Battle's Vermin Killer." The child died; the mother recovered; and the reporter adds, "the following letter written by the prisoner to the father of the child throws a light upon the prisoner's motive and her state of mind."

Stamford.

Dear Harry,—I am sorry to write to you. Dear Harry, I return your portrait with a heavy heart. It's sadder than I can express to any one; but I have borne my mother's treatment till I can't any longer. Dear Harry, it is all because father won't turn me out in the streets. The words she uttered about me and baby—they are too cruel to express to you. Dear Harry, I love my child as I love my life; but I can't go through the treatment I am going through now; my life is a complete misery, and my child's too. Dear Harry, I wish to bid you farewell in this world, but I hope to meet you in another, never to part again. I hope the Lord will forgive me and take me to a home of rest. Harry, I have one comfort, and that is I know my child will be happy. So now, dear Harry, you must pass me out of your mind and look for something brighter. Dear Harry, I wish to tell you it is nothing on your part. Dear Harry, my love is never vanished; I love you now as I loved you first; you (have) been in my thoughts from morning till night. So now I must bid you farewell for ever. I hope you may enjoy happiness in this world and the next too. My heart is too full to speak all, so good-bye for ever.—Emma

Where does the responsibility for this crime, mainly lie? With the seducer; nor is his guilt in any degree diminished by the fascination exercised over her to the end. Yet how many there are who glory in this kind of thing.

—A reward of Rs. 5000 is offered by Government for the apprehension and conviction of the person or persons at whose instigation the conflagrations of the 13th were caused.

—Two wounded dacoits were brought into Poona on Monday. By Tuesday's mail train three of the dacoits who were captured on Sunday last were conveyed into Poona under a police escort.

—*Deccan Herald*: We are now told that the booty captured by Major Daniell, in his late encounter with Dowlut Rao's gang, consisted of rupees one thousand in cash, two thousand in Government currency notes, and all the rest in gold and silver ornaments, aggregating to nearly a lac of rupees.

—*Watchman*; N. Wales: "At Llanrwst we worship in the School Board school, and, under the guidance of an earnest and loyal-hearted local preacher, a society of 30 has been gathered. This society has been seeking by earnest prayer the "power from on high." The power is given, and for some weeks has wrought wonders among the people. Meetings have been held wherever a shelter could be found, in a cottage, in a borrowed schoolroom or chapel, in the School Board school. Daily has the Lord added such as were saved. Dissipated men have been seized upon, until with strong crying and tears they have sought the Lord, wrestling for hours until they found mercy, and for a time oblivious of all around them in their intense earnestness. There has been weeping and moaning in the vestry while service was conducted in the adjoining room, a blessed accompaniment to the preacher's voice and the people's song, men resolving they would not leave the place until they were forgiven. Scoffers have set out for the services to make sport, and before half-an-hour have been seeking Jesus in tears. A young woman proposed to go and see what was going on, and when told that "if she did she would be caught," said, "It will take a long hook to catch me." In that meeting she was bowed low as a penitent, and sent home a new creature. Some have cried as in a frenzy, as though possessed. One, suddenly smitten, fell helpless on the floor. Others have been gently led, finding peace at home, and not confessing it until constrained. Forty-four have been present at the the meetings of one class having only fourteen names on the book. In a few weeks forty to fifty persons have been brought to God."

—Dr. Cuyler in the *Evangelist* says: "It is to the credit of old Ireland that on her soil there stands a thrifty town of four thousand inhabitants which is not disfigured by any of the following four Ps. It has no public-houses, no police, no pawn-brokers, and no paupers! The name of this social elysium is Bessbrook. It is situated between Belfast and Dublin, and is mainly devoted to the linen manufacture. The chief owner of the land and the factories is Mr. John Grubb Richardson, a prominent member of the Society of Friends—or Quakers. Friend Richardson, knowing well that the dramshop is the bane and curse of factory-towns, determined that not one dramshop should be allowed within the limits of Bessbrook.

"In order that this arrangement should not be pronounced arbitrary, Mr. Richardson arranged for an election by ballot. It was found that out of four thousand people, only fifty voted in favor of establishing drinking-houses! So completely has total prohibition vindicated itself to these plain people by its results of clean homes, clean clothes, and happy households, that they have barricaded their town against the demon of dram-selling. What is possible in Irish Bessbrook is possible in some other places; and the very spectacle of a community without the four Ps is an impressive testimony in favor of the total suppression of the liquor traffic."

—The *Missionary Review* (Rev. Mr. Wilder's) has a notice of about twenty new points in the foreign field where work for Christ has just been or is about to be inaugurated.

Friday, May 23.

—*Bombay Gazette*; Peshawar, 21: "The present arrangement is, that Yakub Khan leaves for Kabul on the 23rd, and will probably be accompanied by Major Cavagnari as envoy, with an escort of Guides Infantry, and Cavalry, under Colonel Jenkins. Safed Sang is free from cholera, but it has appeared at Jallalabad and in the Khyber Pass; there have been 46 cases at Ali Musjid. The camp at Gundamuck being unhealthy, a change is contemplated; some troops proceed higher up, under the slopes of Safed Koh. Mr. Scott, of the Survey Department, has ascertained that Safed Koh reaches to the peak 13,000 feet. He has made other successful observations. Telegraphic communication with Gundamuck was interrupted on the 19th. Seven miles of wire were cut and carried off from Lundi Kotal. 50 miles of wire has been cut and stolen between Gundamuck and Jamrud up to date."

—*Bomboy Gazette*; Kotree, 22: on the 20th there were 33 cases of cholera here, of which 29 proved fatal, and on the 21st 17 cases, out of which 10 proved fatal. The cholera in Sukkur has been nearly stamped out. There were no fresh cases reported yesterday.

—Same; Madras, 22: Madras was this morning visited with a severe cyclone. The barometer fell to 29.15. The P. and O. S. S. Mongolia arrived on Monday but put to sea last night. She returned to-day, but unable yet to land any passengers. Terrible damage has been done.

—Simla, 22: A *Gazette of India Extraordinary* will be issued this evening inviting tenders for the unallotted portion of the four-and-a half per cent. Loan 1879, amounting to Rs. 94,55,000, at a minimum of ninety-five and-a-half per cent., payable in four equal instalments with the four last instalments of the main loan.

—Mr. W. R. Pratt, Collector of Surat, has has been appointed to act as Commissioner of Customs at Bombay.

—Upwards of a thousand of the Kathiawar immigrants were deported by the Municipal Commissioner yesterday (Thursday) by steamers to Kathiawar. Others will be despatched by sea daily. There has been great mortality amongst these immigrants within the last few days.

—The large town of Orenburg, in Russia, has been destroyed by fire It was a place to which political offenders were frequently

banished. The Governor reports that the distress caused by the conflagration was terrible, and the loss sustained by the inhabitants was enormous. Several bodies had been found in the ruins, and half the population was destitute of food and shelter. The village of Gratchenko, on the Volga, has also been entirely burned down.

—In making the excavations at Charing-cross for Messrs. Drummond's new bank, the workmen, at depths varying from 15 to 30 feet, came upon the fossil remains of various extinct animals. They include elephant tusks and molars (probably the mammoth Elephas primigenius), teeth and numerous bones of the gigantic extinct ox (Bos primigenius), a portion of what appears to be the horn of the great extinct Irish deer (Megaceros Hibernicus), along with various other remains of ruminating animals not yet identified. All the remains are those of herbivorous quadrupeds.

—The soldier of H. M.'s 78th Highlanders charged with manslaughter at the Kirki station and who was not identified, has now been arrested and handed over to the civil authorities.

—The Vehar lake is deeper by 40 inches than last year, this month.

—*Bombay Gazette*: We see it stated that Wednesday, the 14th, was a fearfully hot day in Nagpore. The Rev. Mr. Cooper, Free Church Mission, had an attack of heat apoplexy and was insensiblo for four hours. Great anxiety was felt about his case, but we are glad to learn that he is now recovering. There have been several cases during the week at Nagpore.

—Deaths last week, 598.

—*Times of India*; Calicut, 21: The monsoon burst here on Saturday. The sea is unusually rough. Some Bombay cottyas are jettisoning cargo. Five others have been completely wrecked. Eight have drifted ashore.

—The S. S. Bhaonagar, a vessel built in the dockyard for His Highness the Thakore Saheb of Bhaonagar for use on the Cambay Coast, was launched yesterday.

—*Poona Observer*: "A great fire took place in the City of Boorhanpoor on the 19th instant in the *Kuppud Ali*. Both streets, which were opposite each other, have been burnt down. The damage done is estimated at about a lac of rupees."

—The License Tax has led to several strikes in Calcutta,—among jarriea, washermen, tailors, bhistees, etc.

Selections.

THE GOSPEL OF HEALING.

(As illustrated in an experience in 1869.)

The following is a copy of a little narrative of the Lord's dealings with one of His servants, in 1869, with reference to healing the body, then so diseased and infirm as to prevent service in the Lord's house:—

Going to my room, after telling the head of the house that I believed the Lord could cure me, and that I was going to seek Him in my room by fasting, reading, and prayer, I locked the door, and, with my Bible and Concordance, commenced to search the Scriptures for their warrant to healing faith, if they had any. I was in a part of the country where I could get no assistance in such faith, and so I turned to the Lord Himself. Thus I arranged my proof texts.

I. What Jesus did. Matt. iv. 24, viii. 16, ix. 12, xiv. 14; Mark ii. 17, vi. 5, xiii. 56, xvi. 18; Luke vii. 2, 10; John iv. 46; Matt. viii. 17, ix. 5.

II. Commission to disciples. Matt. x. 1, 8; Mark. iii. 15; Luke ix. 2, x. 9.

III. Acts of Apostles. Luke ix. 6; Acts v. 15, 16; Luke iii. 7, xix. 12, xxviii. 8.

IV. Doctrines of Epistles. James v. 14.

V. "Cure." Jer. xxxiii. 6; Hos. v. 13; Matt. xvii. 16, 18; Luke, vii. 21, ix. 1, xiii. 32; John v. 10.

VI. "Healed." Luke xiii. 14, xxii. 51; Acts iv. 14, xiv. 9; James v. 17; Ps. ciii. 3.

VII. "Health." Prov. iv. 22, xvi. 24, Isa. lviii. 8; Jer. xxx. 17; 3 John, 2.

Are all these promises out of date, like files of old papers? 1 Cor. xvi. 13; 1 Sam. iv. 9. Jesus comes up to me in the battle, and says, "Quit you like a man—be strong." Lord, then Thou must strengthen me physically.

"Same (in healing-power, and willingness) yesterday, to-day, and forever." "I change not." See Isa. xl. 21, 31; 2 Cor. xii. 8; Ps. xxv. 3, with Isa. xl. 29–31, with James v. 16, with Luke xiii. 11-13; Ps. xxxi. Joel ii. 26, 27; Isa. xlix. 23, liv. 4; Ps. lxix. 6, xxii. 51; Isa. l. 7; 1 Peter, ii. 6. These Scriptures I searched out to drive off Satan when tempting me that I would be confounded and ashamed of my faith.

John xv. 7, is the Bible, in epitome, a reiteration of "If ye will be my people I will be your God." See Ex. xxiii. 24, 25; Deut. vii. 12, 15, "I will be your God," as ye are My people by faith and works. Hence, Job xxii. 21.

Here follow some notes of thoughts on Scripture as they seemed to rise in me in the spirit. Being very weak, the motions of the Spirit in me were very clear in taking of the things of Christ, and revealing them unto me; in feeding my faith on the word opened to me.

Matt. xiv. 14. Then certainly He'll heal His own sick.

Mark vi. 5. Then He can and always will do the lesser work,—"heal the sick."

Mark vi. 56. If poor strangers were allowed to touch the hem of His garment, and that touch healed them, then, certainly, He will cure one whom He calls His "friend," His "love," His "spouse." He will provide for the health of His own house-hold of faith first. 1 John iii. 1. If His garments touched strangers, and as many as touched were made perfectly whole, He will kindly lay His hands upon His friends.

Luke vii. 2, 10. If He healed another's servant will He not cure His own. If He healed the servant of an enemy, will He not one of His Father's? [The Romans were regarded as enemies of the Jews.] If He healed a Gentile will He not heal a child of faithful Abraham? Mark vii. 27.

John iv. 46. If He healed the son of a nobleman, will He not a son of God?

Matt. viii. 17. If Jesus bore my sicknesses, shall I bear them too?

Matt. ix. 5. Then as Jesus has said to me "Thy sins be forgiven thee," He will also say, "Thou art loosed from thy infirmity." "Be strong."

Acts xxviii. 8, 9. If He healed the heathen for entertaining His servant, will He not also heal His friend who entertains Himself? John xi. 3; Rev. iii. 20.

Luke ix. 26. Should not the healing of the body still be the outward sign of the inward work, and the manifestation of a living Christ?

DOCTRINE.

Christ removes our bodily infirmities just as our faith takes hold of them. It requires strong faith to keep the soul to God, without infirmity to drive us to God for comfort. When we wander from Him Satan hurts us, and we come back, have our wounds cured, and are whole so long as we abide in Him. Ps. xci.

Joel iii. 10. Even so, Lord Jesus.

Ps. lix. 9. "Wait upon Thee." "Lord strengthened." Jud. iii. 12.

"Be strong." 2 Sam. xvi. 21; 1 Kings ii. 2; 2 Chron. xv. 7, xxv. 8; Ps. cxliv. 14; Zech. viii. 9, 13; Dan. x. 9, xi. 32.

Ps. cxliv. 14. Is God better to oxen than to men? More careful of the comfort of laboring, dumb beasts than of laboring, responsible, rational creatures? More careful to give strength to the workers of the earth than to those who are under law to work out their salvation? More concerned for the tilling of the soil than the saving of the souls by strong ministers? Is He more intent on blessing those dumb creatures, who labor to bring forth the bread of natural life for man, than He is to bless and renew the strength of those rational beings, His servants, who labor to bring forth the bread of eternal life unto souls? If oxen are under command to labor for the meat which perisheth, and it is His will "that our oxen be strong to labor," surely His own servants, who are under command to "labor for the meat which endureth unto everlasting life" (John vi. 27) may also look to Him, whose servants they are, that they may be "strong to labor."

Acts iii. 7. Was it more important for his anklebones to receive strength than that my lungs and nerves should? Besides, while he was born so, I was made so in his service.

I had gone into my room at noon, and now at nine o'clock, P. M., the brother with whom I made my home on the circuit, came to my door and asked if I would come down to prayers. I said to him: "My door is locked and sealed, and I am not coming out of this room until my body as well as soul is commissioned to preach the gospel." My soul was ready, but the vessel was too weak.

Then follow some passages which the Spirit gave me as food, at intervals.

10.15 o'clock, P. M. Syrophenician woman.

10.30 o'clock, P. M. Luke xi. 13.

11 o'clock, P. M. Prov. iii. 16.

11.30 o'clock, P. M. Healing of Malchus' ear.

He a servant, I a son. He the servant of an enemy, I a servant of His Father. He an enemy I a friend. He a zealous enemy in the front of the mob, I an earnest friend. He asked not to be healed, I pray to be. His an ear was only, mine—nerves and lungs. His ear was used only for self, my lungs are used for Himself. His ear was wounded in the enemy's service, my nerves and lungs impaired in the service of my Lord. He was healed by a Christ under arrest, I can certainly be by a Christ who has all power in heaven and on earth.

11.45 o'clock, P. M. "Come boldly,—time of need." Need of earnest, Holy Ghost preachers, because of the state of the church, coldness of ministers, state of this circuit, poor sinners in need. "To help" my nerves, my bones, my lungs, my body, my soul, to help on the work of God.

Here it was so evident that the Spirit was opening my eyes to so many wondrous things, that I thought with Manoah (Judges xiii. 23), that the Lord would not show me all these things and then kill my faith.

At 2 A. M. I slept, awaking at 6 A. M. Satan was at my side to tempt me and make me ashamed of my faith; but the Spirit of the Lord lifted up a standard against him, my faith rallied and the enemy fled. Then the Spirit went on with finishing my faith.

6 A. M. Asked my Father for a word to feed my soul on. Soon gave me the latter part of Ps. xlii. 11. Hallelujah!

6.30. A. M. Does God send me His letters telling me of so many wonderful cures, just to show what He could do, and once even did do, and even for His enemies, but which he does not now do for His friends?

7 o'clock A. M. The birds are singing without, with glad hearts and strong voices. Is God more careful of their health and praise than mine? "Are ye not much better than they?"

7.15 o'clock, A. M. I am in partnership with the Father and Son (an idea on 1 John i. 3, which the Lord sent me in the journal of His servant, Mr. Muller, of Bristol, England). I must do their work, but they furnish the preparation of mind and heart and the strength of soul and body. I furnish a willing mind and ready service.

Here, two Scriptures came close together, so that I bracketed them, and regarded them as the golden text of the day, and ceased praying, feeling that now I was patiently to await the coming of the Healer.

7.30 o'clock, A. M. "Be silent to the Lord, (margin) and wait patiently for Him." "I

will come and heal him." Ps. xxxvii. 7, with Matt. viii. 7.

10 A. M. "Obtained promises." Heb. xi. No promise of good but what may be ours by appropriating faith.

10.30 A. M. Am only awaiting the complete fulfillment of Luke iv. 18, with xiii 16.

10.45 A. M. I am only relying upon the promises as I see them. Ex. xxiii. 25; Ps. ciii. 3; 1 Peter, i. 11.

11 A. M. If the promise in Matt. viii. 7 had reference to no one else, and was of date immediately on being fulfilled to the one first receiving it, why is it part of a Testament or covenant made with believers of all ages? Is it on file in the Lord's house as a relic and curiosity of the past, or as an abiding, living promise to faith of all times?

11.15 A. M. Does Jesus still retain character as Physician to the body as once He did?

11.40 A. M. While in a doze of sleep of not more than two minutes the Divine Healer came into my spirit in a pillar of fire, illuminating and shining in the words of Matt. xxviii. 19, so that when I awoke the words and figures of Matt. xxviii. 19 were in my mind like an illumination. The Spirit showed me this was my warrant to take power from the Lord to go in renewed strength of body in the Lord's work. I received it, was baptized in my soul, and, my lungs quickened as by a Divine afflatus, went forth in the word of faith, and as I went, I was healed. Baptism after baptism came on my body until I was whole.

This little extract is furnished with the thought that it may incite faith in the same direction on the part of some of the Lord's servants into whose hands it may come, that they be led to seek Healing of the Lord, and continuance in the work, either by going to the Lord alone if faith is sufficient, or by going to such of His servants as He has gifted with the prayer of faith for healings the sick. May the blessing of Him who gave this experience accompany the little narrative of it—*Times of Refreshing.*

Miscellany.

—N. Y. Evangelist:

"The new religious movement in France continues to gather strength. The now celebrated Paul Bouchard. of Burgundy, who wrote a letter to the bishop of his diocese some time ago, in which he said—"I declare then, Monsigneur, that I now abjure Catholicism and embrace Protestantism, the Reformed faith alone being able to deliver us from the dangers which threaten us on all sides"—is about to start a journal to help forward the evangelistic movement. This journal, to be named Le Réformateur, will appear early in April. M. Bouchard, who is an old acquaintance of Gambetta, has written to the vice-president of the Republic, as well as to many of the deputies, commending the movement. To Gambetta he says—"When you shall have created a nation of Materialists what will you have produced? Desperate covetousness, insatiable appetites, unrestrained ambition. , . . Liberty cannot exist with Ultramontanism, whose principles are domination and servitude, neither can liberty exist with Atheism which denies God and the future life." He shows to Gambetta that E. About's doctrine, "after this life annihilation," will not solve the problems of our daily life, but that religious faith will; that it is riches to the poor; that to destroy it is to disinherit the masses of their most precious possession. We have not heard or seen what response (if any) Gambetta has made to M. Bouchard's appeal. But believing as we do that the kingdom of heaven is like leaven, we cannot doubt but that good will come out of it to the present movement. M. Bouchard recommends his hearers, when convinced by his arguments, to join themselves to the nearest Protestant church they can find.

—Extracts from the 14th Report of the Am Meth. Missions in Oudh and Rohilcand:

Nynee Tal.

Many of the people are in a kind of bondage or slavery from which it is next to impossible for them to extricate themselves, and until they do, it would be very difficult for them to become Christians, as their masters being heathen would subject them to all kinds of annoyances, which would render their lives worse than miserable. Some have been in this slavery from their birth; others have borrowed money and pledged their services for their food only, till they pay back the money.

Gurhwal:

During the year just closed we have baptized 47 persons, just the number we had last year, making 94 baptisms in two years. The hearts of a large class of people are inclined towards us, though they are not willing to become Christians.

Kumaon:

A *faqir* was met who had a full knowledge of Christianity so far as the gospels are concerned. He stated that he wished to be baptized. He wanted nothing more; would wander about as usual, only preaching Christ. As he would not consent to change his custom of living by fraud, we would not baptize him, and he is now wandering about, whether preaching Christ or not, is not known to us.

The medical work of the circuit is a fine evangelistic agency. By it we have been introduced to many people in a very favorable way. It has been our habit this year to visit as much as possible sick people in their homes. In this way we have found our very best chances to preach. When we go as preachers, we are compelled actually to sit on the dunghill and preach. When we go as doctor we get into the sick man's private room and have the spare room full of neighbors and friends. Many people have been saved from the very jaws of death.

Bareilly:

I have received into the Church *fifty-five adults*. Of this number, thirty-four came in by letter, and *twenty-one* by baptism.

As an offset to these accessions, *twenty-seven* adults have removed, taking letters; *five* have gone away without certificates; *five* have died, three have been expelled, and one man with his wife, had become a Mahomedan.

Budaon:

Years ago we thought that any extensive work among the lower social ranks of the people would hinder our reaching the higher classes, and for a time this was the case, but gradually the people have learned that salvation is for all, and practically the in-gathering of the low has been the most effectual way of reaching all, for while the higher classes have feared to listen and accept the truths of the Gospel because of the prospective loss of friends and hinkred, the lower classes and the outcastes having nothing to lose socially, have gained much by receiving Christ and have become living examples of His salvation, and when we tell the people of the Savior, we can point out to these persons whose changed lives testify to the power of His redemption.

We have not been able to collect much money this year for the propagation of the Gospel, but we have sought to introduce among our Christians the custom of planting a certain portion of land to be devoted to the Lord's service. This custom prevails among the Hindus, and our Christians are taking to it warmly.

For years we have had more or less trouble with the Marriage question. The converts were not entirely separated from their relatives, and the marriages of their children were made according to their olden heathen custom in too many instances. This year there has not been a single marriage among the Christians by the heathen mode, while three marriages have been celebrated in a Christian manner, so that after years of perplexity and trouble, we begin to see a little light.

Moradabad:

There have been 44 adults and 58 children baptized during the year. Most of these adults are doing well, though a few have not fulfilled our expectations concerning them. The larger portion of these accessions has been from among the Chamars, a few were Mazbhi Sikhs, and a few Mohamedans. The work among the Chamars in Moradabad city is an old one though new in its visible fruits.

Roy Bareilly:

I was pleased in this same *mela* to see the common people take sides with us, against their own priests. In several cases I have noticed that the common people have begun to look with doubt upon their idols, and even upon their incarnations, declaring that it was no use to pray to Debi, Mahadeo, Ram, Shri Krishna, etc., but that prayer should be offered to *Ishwar*. This loss of faith in priests and gods is not alone among the poor who have been the great sufferers from this false worship; but the rich are sharing in this unbelief.

Irish Presb. Mission Report; Anand:

There is one phase of Hindu character, and one of the worst, which we too often meet with. It is the irresistible *penchant* that natives who come into close contact with Europeans have, of assenting to anything and everything that a Saheb may say or wish. What pleases best is what they will attest most stoutly; the truth of the statement being of such slight importance that they never seem to take it into consideration. The missionary, more perhaps than any other individual, is liable to be imposed upon in this way, and it often prevents our arriving at a true estimate of men's characters and motives.

—From a discourse on Blind Bartimeus, by Rev. W. H. M. H. Aitken:

I find that a great many people are kept back from Christ by their garments. I am not now referring te personal vanity, or thinking of the giddy girls whose love of dress certainly does keep them back from better things, but of those garments of propriety and respectability which so many are strongly attached to. Yes we are so respectable, we do not like to do what is not done by other people,, however much God's Spirit may move us to do it. Respectability is very good in its proper place; but if it keeps souls from Christ, it surely becomes a snare of the devil. For instance: some of you have been attending this Mission. The Word spoken has come home to your heart; your conscience has been pricked, and you have become very anxious; yet when I asked such to remain behind, to the second meeting, you could not bring yourself to do it, though you had a strong desire to do so. You were afraid of what your neighbours might say about you; if you could have obtained the help you felt you needed, without being exposed to observation, you would gladly have availed yourself of the opportunity: but it would never do to be talked about, so you went away wrapped up in your garment but without the blessing. You did a very right thing when you went to your bedside and poured out your soul before God in secret. Yet you have failed to find the peace you sought—and why? Because all the time there was something between you and God. You cherished your sin of pride, and had shrunk from confessing even your desire to be altogether His; and until your moral cowardice is confessed and renounced, how can you obtain the pardon and deliverance you are seeking? Now do not misunderstand me, and go away affirming that I have asserted that we can only find Christ in an after-meeting; I say nothing of the kind. Many people feel that there can be nothing better for them than to go to their own rooms and get the matter settled there alone with God; and for my own part I think that is the course I should pro-

bably have taken myself. I am speaking of cases in which the motive that leads you to return from the after-meetings is not a feeling that you will be more likely to get what you want in the solitude of your chamber, but a fear lest your friends should be scandalized at what they might consider an impropriety. In short, your pride stands between you and what you feel might be of great service to you Ah, my dear friends, that garment has to be thrown away before you can come to Christ; He sees your pride of heart, and perhaps has just so ordered things, that in the very act of seeking this blessing you may have an opportunity of renouncing your heart's sin; and if this be so, He will see to it that you do not find in your chamber what your pride prevented from seeking elsewhere. So that what is not necessary for others may be most needful for you.

Some years ago, when an eminent evangelist was working in an American town, a certain young man affirmed, with a good deal of energy, that come what would, he would never be found in that part of the building to which anxious inquirers were asked to repair. However, he went to the services, and the truth pierced his heart. He became anxious; he began to pray, but could find no peace. He went on day after day, keeping to his resolution that he would not appear in public amongst the anxious; but still he found no comfort. His tears and prayers seemed of no avail. God had a controversy with him, and he would not yield. The Spirit of God kept bringing to his mind his proud and obstinate determination not to accept help in the way that others did, and it seemed as if his inward voice kept whispering, "You will have to submit." For some ten days the conflict continued, but at last, in a perfect frenzy of distress, he exclaimed, "I can endure this no longer." That night he was one of the first to go forward to the appointed place before the eyes of all. There he knelt down; but he had scarcely taken his place before the light of God dawned on his soul, and he found peace in believing. Now, I repeat, do not go away and say that I affirmed that a man cannot be saved without staying to an after-meeting. I only say that if we are kept back from seeking help, because we are ashamed and afraid of exposing ourselves to the observation of our neighbours, we need not hope that we shall steal the blessing secretly, and escape all necessity of confessing it. Your respectble pride, my friend, is amongst your grass and weeds, to be renounced before you can come to Christ.

Ah, it is a blessed thing when a man is content to become a fool for Christ's sake. I remember hearing of a Christian officer, who had begun in a quiet way to endeavour to do a little work for Christ. He commenced with giving away a few tracts: and finding that God blessed his efforts he went forward until at length he began to help in street preaching. One day he had joined a little company who were holding a meeting at the street corner, and was in the very act of standing up on the chair to deliver an address, when his ear caught the sound of martial music, and round the corner came his own regiment— drums beating and colours flying. He was, of course, well known to all the men, and his brother officers were marching past with them. What was he to do? Quick as thought it was suggested to his mind, "Give out a hymn, and keep your head down, and they'll never see you in the crowd;" but the next moment another voice seemed to say, "Are you ashamed of your Master's service?" That settled it. The next moment he sprang on to the chair, exclaiming to himself, "Here goes the last rag of respectability!" Ah, my brethren, I tell you it is a grand thing to be ready to be a fool for Christ.

—Statistics of mortality were kept in a town in Vermont, and are thus noticed in the *Evangelist*:

"Of those who died during the fifteen years the records were kept, being over 20 years of age, the average term of life of those who were Christians nearly 13 years longer than of those not Christians. Considerably more than one-half of the Christians who died were over 60 years of age. Almost one-half were over 70. Exactly one-half of those not Christians died under 50. Of the 90 who were Christians fewer died before 40 years of age than lived to be over 80. Of the 112 who were not Christians, three times as many died between 20 and 30 years of age as lived to be over 80, and a greater number died under 40 than lived to be over 60.

"It will thus be seen that every comparison between those who were Christians and those who were not, gives the advantage in duration of life to the believers and their children. Nor should the fact, already stated, be lost sight of, that these records were kept with no thought of establishing a theory by the recorder, or expectation that they would result as they did. Could we have equally reliable records, covering a period of fifty years, from every State in the Union, it can scarcely be doubted that they would tell the same story, that the promise is not obsolete, but that length of days is still found in keeping the commandments of God."

TELEGRAPHIC NEWS.

London, May 17th: In the House of Lords last night a long discussion took place on the Treaty of Berlin and its execution. Lord Salisbury (Foreign Minister) said the Treaty gives Turkey a fresh lease of her existence, and delayed a catastrophe which would have been terrible to the whole world.—Lord Beaconsfield said that Yakoob Khan had come into the British Camp at his own invitation, and was now an honoured guest seeking peace.

20th: In the House of Commons last night, the Under-Secretary for war announced that a Military Committee of Enquiry will be appointed for the purpose of investigating the organisation of the British Army.—The French Press attack the hesitation shown by the British Government as regards an active co-operation with the French Government in the Greek and Egyptian questions and attribute it to mistrust of French influence.—The English Press consider the complaint of the French Press groundless.—The Tekke Turcomans on the 15th April attacked and defeated the Russians at Burnak, situated about forty versts from Krasnovosk. General Lomakin is awaiting reinforcements before advancing into the interior..

Berlin, 20th: The German Government has decided to greatly restrict, and possibly will suspend, the sales of silver for some time.

London, 21st: Volunteering for service at the Cape in the Zulu war has been opened in the regiments stationed at Portsmouth and Chatham.—The transport Euphrates is preparing for sea.—The Pensular and Oriental Steam Navigation Company pays a dividend of 1½ per cent. for the half year. —The *Standard* publishes a telegram that General Lazaroff's reconnoitring force has returned without molestation to Kranovosk, whence a Russian expeditionary force had been despatched on the 10th May.

St. Petersburg, 22nd: The *Journal de St. Petersburg* confirms the news published in the London press of the fighting between the Russians and Tekke Turcomans at Burnak.—The Turcomans were for the first time armed with modern rifles and took up a position behind a square of camels. The action of the Russians failed owing to darkness setting in during which the Turcomans retreated.

PASSENGERS SAILED.

Per. P. and O. Str. *Surat*, 19th:

For Southampton.—Mrs Bosanquet, Miss Manley Dixon, Miss Moysey, Dy Surgeon General and Mrs Moore, Two sons of Mr H J F Pratt, Mr Tuson, Mr Charles Sharp, Col and Mrs Roberts, Miss Roberts, Lieut J Mole, Mr and Mrs Simpson Byrne and three children, Mr J Smith, Mrs Watson and six children, Mrs Newell and five children, Master Leahy, Mrs Ashburner and two children, Mr E W Bold, Mr and Mrs Denyer and child, Mr W J Knowles, Miss Sinclair, Mrs Cook and two infants, Mrs Mears and infant, Mr T Boulton, Mr K Shahabudin, Surgeon-Major Brodie, Mrs Brodie and two infants, Mr John Pugt, Mr A Rowland, Mr A Boyce, Mr Khamal Khan, and Capt Winter.

For Brindisi.—Mr Kirkman Finlay, Col W R and Mrs Houghton, Surg Major J Ellis, Mr C W W Martin, Mrs Walch, Mr Macauliffe, and Mr Ribbenthrop.

For Venice.—Col and Mrs Mignon, Mr J F Buchholtz, Mr J T Mosley, Mr J Hintze, Col W C R Mylne, Mr and Mrs Max-Denso and child, Mr M Mackenzie, Miss and Master Ribbenthorp, and Mr S G Jones.

For Ancona.—Dr and Mrs Whishaw.

Per Str. *Anglia*, 22nd, for Liverpool:

Mr Rodgers, Mr Ottley, Captain A S W Connor, Lieutenant Reilly, Mr William Scott, Mr C Teentsney, Mr William Roberts, and Mr Colronn.

PASSENGERS ARRIVED.

Per P. and O. Str. *Khedive*, 20th:

From Southampton.—Mr and Mrs McGeorge and two infants. Mrs Millar and two infants, Lieut Y H Aplin, Lieut E W Phillips, Lieut E W Conran, Mr G Fillingham, Mr J N Edgar, Mr H P Gerard.

From Brindisi.—Professor and Mrs Buhler, Capt McKean.

Domestic Occurrences.

DEATH.

JOHNSTON—May 19th, at his residence, No. 1, Chinchpoogly, (near the Great Eastern Mills) W. B. Johnston, Engineer and Contractor.

"BOMBAY GUARDIAN."

Subscriptions received from 17th to 24th May 1879.

T. Kenderdine, 22nd November 1879, Rs. 6; T. L. Pereira, 17th July 1879, Rs. 1; J. G. Tomlinson, 3rd July 1879, Rs. 1; J. A. Bennett, 15th August 1879, Rs. 1-8; R. Courtay, 22nd August 1880, Rs. 10; Rev. J. Parson, *10th May 1880*, Rs. 7-10; *From a Friend for Free distribution* Rs. 1-11.

BOMBAY GUARDIAN.

PRICE REDUCED TO Rs. 6.

Terms of Subscription: Rs. 6 per annum; with Indian Postage, Rs. 7-10; with Postage to England, Rs. 9-4-0. For smaller periods in proportion. Payable in advance (quarterly where more convenient.) *All business letters should be addressed to Rev. Vishnu Bhasker, at the Anglo-Vernacular Press, 35, Tank St., New Nagpada, Bombay.* Letters for the Editor may be addressed to him at the above-mentioned Press.

P. S. Parties who find it more convenient to pay monthly, will pay Half a Rupee at the beginning of each month. In Bombay, a peon with subscription-book will call statedly.

Terms of Advertising: For 8 lines and under, Rs. 1-8; repetition, As. 12; for 30 lines and under, Rs. 3; repetition, Rs. 1-8; for 50 lines and under, Rs. 4; repetition, Rs. 2.

Advertisements.

DR. PEABODY,

OFFICE 17 MEADOW ST. FORT.,

Hours 11 to 4.

METHODIST EPISCOPAL CHURCH.

Public Services as follows: on Sundays, at Falkland Hall (back of Grant Road Theatre) 8 A. M. and 6 P. M. and at Dean Hall, Fort (back of Old Secretariat) and at Nabab's Tank Lane, Mazagon, at 11 A. M. and 6 P. M. Also at each place, on Mondays and Thursdays at 7-30 P. M. English speaking natives are cordially invited. S. SCHOOL, Falkland Road, 7 A. M. At the otherplaces, 9-30 a. m.

POONA SCHOOL.

The next term of the school opened in Poona under the auspices of the South India Conference for scholars of all grades up to matriculation will begin on the 6th of January 1879.

A good and convenient home has been provided for girls and smaller boys by Mrs. Miles, and a similar one is provided for boys only by Mrs. Robbins.

TERMS ONE MONTH IN ADVANCE AS FOLLOWS:

		Rs.
For boarding, lodging and washing		25
„ two from the same family	„	45
„ Tuition from Rs. 3 to	„	5
„ Piano, extra,	„	5

Vocal music taught free.

For further particulars adderss the principal,

Rev. W. E. Robbins, M.A.,
East Street,
Poona.

HOME FOR PUPILS.

THE *home* lately established in Poona for children, whose parents are desirous of sending to any of the public schools at that station, has still accommodation for a few more boarders.

For *particulars as to terms, limit of age &c.*, please apply to Mrs. G. Miles No. 24 Staveley Road Poona.

BOMBAY SCOTTISH EDUCATION SOCIETY.

BYCULLA SCHOOL—PAREL ROAD.
Head Master—MR. JAMES MCDONALD, | With Assistants.
Head Mistress—MRS. MCDONALD,

FORT SCHOOL—HUMMUM STREET.
Head Master—MR. A. D. SMEATON, } With Assistants
Head Mistress—MRS. SMEATON, }

Music Master—MR. JOSEPH SCHMUCK.
French Master—SIGNOR PEDRAZA.
R. JEFFREY. } Honorary Secretaries.
D. MACPHERSON. }

Boarders (Boys and Girls) are received by Mr. and Mrs McDonald, and by Mr. and Mrs. Smeaton.
Bombay, January, 1879.

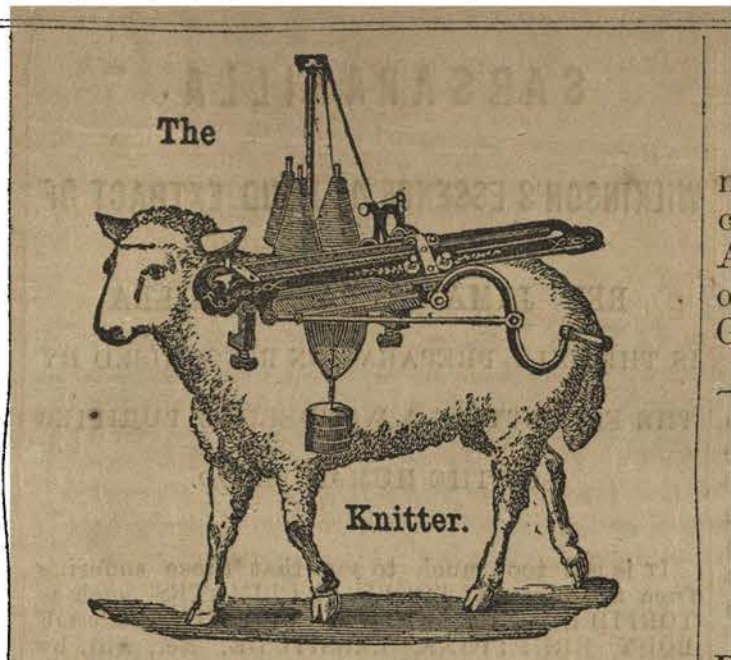
BOMBAY EDUCATION SOCIETY.

Byculla Schools. Day-scholars are received on payment of fees varying from Rs. 1 to 5 a month according to the Standard. Half fees for second and all other children of the same family, Standards 18 in the Boy's School, 1-5 in the Girls School. Apply to the Head Master or Lady Superintendent.
Byculla, 3rd Sept.

PAUL THE CHRISTIAN'S PATTERN.

BY GEO. BOWEN.

Printed and published (with consent of the author) by Rev. Vishnu Bhaskar. Now ready. Bound in cloth, embossed and gilt. The price is 8 Annas a copy, and 1 Anna Postage. When many copies are taken a discount will be allowed. Anglo-Vernacular Press, 53 Tank Street, New Nagpada, Bombay.



THE LAMB KNITTING MACHINES AND THE TUTTLE MACHINES.

For Knitting Hosiery, Caps and doing Fancy Work. Also

ZUCCATO'S PAPYROGRAPH

For Press-copy work—a process at once simple and effective for taking fac simile impressions to any extent of one original copy.

The above are being used extensively throughout America and Europe.

Apply for particulars to the *General Agent for India.*

H. BALLANTINE,
Care of EWART LATHAM & Co.
Bombay.

EARLY DAYS COMPANION,

A beautiful paper for the family.

Richly illustrated; Stories and Scraps.

London publication and Indian Supplement,

Young and old enjoy it greatly. SEND.

20 pp. monthly, 1.4, per year; 5 to one address

Re 1 each To all Natives, 6 mos; 4 as.

W. J. GLADWIN, *Secunderabad, Deccan.*

HOUSE OF HOPE.

THIS Home (now in Falkland Road near the bridge,) is supported by public contributions. It is in need of funds. Address Miss Matilda Miles, Supdt. House of Hope, or Mrs. Alice Firth, Secretary, 50 Grant Road.

A NEVER-FAILING REMEDY

FOR LIVER COMPLAINTS.

DR. SCOTT'S BILIOUS AND LIVER PILLS.

PREPARED without any mercurial ingredient. Invaluable to all who suffer from Bilious and Liver Complaints, Indigestion, Wind, Spasms, Nervous Depression, Lassitude, Lowness of Spirits with sensation of fulness at the pit of the Stomach, Giddiness, Dizziness sensation of the Eyes, and many other symptoms. For habitual Costiveness, as a family aperient medicine, and as a purifier of the blood they are unequalled; mild in operation, and grateful to the stomach; create appetite, promote digestion, and strengthen the whole nervous system.

Prepared only by W. LAMBERT, 1A, Vere Street, London, W., England. In bottles, 1s. 1½d. Sold by all Chemists.

IMPORTANT CAUTION.—Be sure to ask for "Dr. Scott's Bilious and Liver Pills." If you ask for "Scott's Pills," you will get quite a different medicine; If you ask for "Bilious and Liver Pills," you will get a spurious compound. The genuine are in a square green package, and must have the name and address "WILLIAM LAMBERT, 8, KING WILLIAM STREET, CHARING CROSS," engraved on the Government Stamp.

Do not be persuaded to try any other medicine.
Wholesale Agents for INDIA, Messrs. TREACHER, & Co., Limited, Bombay, Byculla, and Poona,
N.B.—The Trade supplied on most liberal terms.

TO COMMENCE WITH JULY 1879;

THE INDIAN METHODIST,

Monthly 16 *pages of* 10½ *by* 7½ *inches Rs.* 2 *per year*

postpaid. Three, Rs. 5-8.

Address PUBLISHER INDIAN METHODIST, *Vepery Madras,*

IS INFANT BAPTISM UNWARRANTED?

BY GEO. BOWEN,

Price two annas. One rupee a dozen.
Address Editor *Bombay Guardian.*

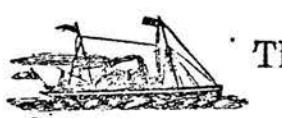
"ANCHOR" LINE OF STEAMERS.

BOMBAY TO LIVERPOOL,

s. s. "*India*"

Captain George Read,

2,289 Tons, 500 H. P.



This steamer will sail as above on the 14th June.
For plans of saloon and cabins ,Handbooks, of information rates of passage or any further information.

Apply to W. & A. GRAHAM & Co.

Agents.

Bombay May 12th, 1879.

ASIATIC SOCIETY MUMBAI
Digitized with financial assistance from Government of Maharashtra
on 28 February, 2020

BOMBAY TRACT AND BOOK SOCIETY.

	Rs.	A.	P.
Life and Letters of Jas. Hinton	5	3	0
Life of the Rev. Wm. Arnot.....	5	10	0
Life of the late Rev. Dr. J. Wilson.	11	4	0
The Progress of Divine Revelation...	3	10	0
Out of Darkness into Light.....	2	3	0
The following books, lately published have been received by last mail :—			
Eventide at Bethel—MacDuff—	2	3	0
Rose Dunbar's Mistake	3	2	0
Life of Rev. R. M. McCheyne	3	2	0
„ Rev. W. Pennefather	6	9	0
English Hearts and English Hands..	1	4	0
New Lights on Old Lines.....	3	12	0
Through Bible Lands.....	3	12	0
In the Track of the Troops	3	2	0
Beauty for Ashes	3	2	0
Sayings of the Lord Jesus concerning the Life to Come.....	1	4	0
The following books, lately out of stock, have been replaced.			
The Teacher's Bible (circuit edges)...	9	11	0
The Englishman's Bible Cyclopœdia	11	4	0
Family Bible, with 24 coloured illustrations, Maps, Register &c. &c., handsomely bound in Morocco, with pierced clasp	18	12	0
A Thought for the World.....	3	2	0
Way to Life—Guthrie—.....	2	3	0
Out of Harness —do—	2	3	0
Butler's Analogy of Religion—Angus	2	0	0
Paley's Evidences	1	11	0
New Companion to the Study of the Bible	1	7	0
Cruden's Concordance	2	0	0
Church Services—morocco, gilt-edges with clasp ..... Common Prayers	3	2	0
The Oxford Prayer Book 32mo :	1	4	0
The Bijou —do—	0	15	0
The Scottish Hymnal—Music	2	3	0
Do. words only, paper-cover.	0	1	9

The Enlarged Songs and Solos.

Words only at 0-1-9 ; 0-2-6 ; 0-3-6 ; 0-5-0 and 0-10-0.

Words and Music, 0-12-0 ; 1-4-0 ; 1-9-0 ; 2-3-0 2-13-0 ; 3-2-0 ; 4-11-0 and Quarto edit. Rs. 6-9-0.

A large and choice assortment of Chromo-lithographed Wall texts, Sunday School reward tickets, Banners &c., Presentation Cards and Books also received.

TRACTS. A great variety of the newest Series of Tracts published by the Rel. Tract Society London, in packets of 4½ annas each.

A few copies of the Bombay Christian Almanac for 1879, still on hand, can be had at half price (0-4-0 each—post paid 0-6-0.)

The Boy's Own paper,—a new journal for boy's, conducted by the editor of the "Leisure Hour." Rs. 3-6 per annum, Post paid Rs. 4-8-0. Prospectus to be had on application.

Attention is drawn to the following

Marathi Works —

Annotated New Test. Half leather...	2	0	0
Do. Half Morocco.	4	0	0
Do. Morocco-Gilt edges.	8	0	0
Philosophy of the Plan of Salvation Paper.....	0	3	0
—do— Cloth ...	0	6	0
—do— Cloth-gilt...	0	8	0
Line upon Line. Cloth.....	0	4	0
Comparison of Krishna and Christ...	0	1	6
—do— Hinduism and Christianity	0	1	6
The Best Friend	0	1	0
Metrical Version of the Gospel of Matthew	0	6	0
Is man a Responsible Being ?	0	0	6

(Descriptive Catalogue of Marathi publications will be furnished on application.)

A catalogue of the C. V. E. Society's works can also be had.

All orders to be addressed to
The Superintendent
Tract and Book Society
Bombay.

5th May 1879.

SARSAPARILLA.

WILKINSON'S ESSENCE OR FLUID EXTRACT OF

RED JAMAICA SARSAPARILLA

IS THE ONLY PREPARATION RECOGNISED BY THE FACULTY AS A WONDERFUL PURIFIER OF THE HUMAN BLOOD.

It is not too much to say that those suffering from the effects of TROPICAL CLIMATES, such as TORPID LIVER DEBILITY, ATTENUATION OF BODY ERUPTIONS, LASSITUDE, &c., will, by taking this extraordinary ESSENCE OF RED JAMAICA SARSAPARILLA soon find, relief and ultimately a cure. It is asserted by those who take a little DAILY (in accordance with the instructions given), the system becomes less liable to attacks of illness

"We cannot speak too highly of it." *Lancet.*
"We recommend your *Red Jamaica Sarsaparilla.*" —*Medical Review.*

"The only preparation for removing what may be called the sequelæ of a mercurial course."—*Sir R. Martin.*

"The late Lord Clyde, writing for a further supply of *Wilkinson's Sarsaparilla*, says, "I am never without it, for when feeling depressed or out of sorts from anxiety to fatigue, a dose or two animates me."

"Your *Essence of Red Jamaica Sarsaparilla* CURED me a Torpid Liver after all other remedies failed." *Earl Aldborough.*

PREPARED ONLY BY

Thomas Wilkinson, 270, Regent. Street, London.

Sold in quarter, half, and pint bottles.

CAUTION.—Many spurious, worthless, and injurious preparations are offered to the Public. See that both bottle and label have the Name and Address, also Trade Mark—W. in a Diamond.

WILKINSON'S

BRONCHIO-THORACIC LOZENGES.

AROMATIC TINCTURE OF QUINOIDINE.

WHITMORE'S

COMPOUND LINIMENT OF ARNICA.

STOMACHIC DINNER PILLS.

PREPARED ONLY BY

THOS. WILKINSON, 270, Regent St., London.

TREACHER & Co., BOMBAY, BYCULLA,

POONA &c.

and all respectable Firms in India.

GRATEFUL—COMFORTING

EPPS'S

(BREAKFAST)

COCOA.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavoured beverage which may saveus many heavy doctor's bills. It is by the judicious use of such articles of diet, that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us, ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame." —*The Civil Service Gazette.*

Sold only in Packets labelled

JAMES EPPS & CO.,
HOMŒOPATHIC CHEMISTS,
LONDON.

WELL WORTHY OF NOTICE AS A CERTAIN CURE

For Bilious and Liver Complaints, Indigestion, Wind, Spasms, Foul Breath Nervous Depression, Irritablity, Lassitude, Loss of Appetite, Dyspepsia, Heartburn; Sour Eructations, Lowness of Spirits with sensation of fullness at the pit of the Stomach, Giddiness, Dizziness of the Eyes &c.,

DR. SCOTT'S BILIOUS & LIVER PILLS

STAND UNRIVALLED.

As a General Family Aperient Medicine they have no equal, being mild in their operation, and grateful to the Stomach, they give a healthy tone and vigour to the differ-ent secretions, causing the necessary organs of the Stomach and Liver to resume their activity, thus restoring the appetite, promoting digestion, and strengthening the whole system.

They can be taken at any time without restrain from business or pleasure, hence they are a most valuable domestic medicine. Heads of households should always have a box of these Pills by them, to resort to on any slight occasion of ailing on the part of those under their charge, as by paying attention to the regular action of the Stomach, Liver, and Bowels, many a severe illness is avoided or mitigated. They will be found in slight cases by a single dose to restore health to the body, with a happy frame of mind.

Prepared only by W. Lambert, 1A, Vere Street, London W., England. In Bottles **ONLY**, 1s. 1½d. and 2s. 9d. Sold by all Chemists.

IMPORTANT CAUTION.—Be sure to ask for "DR. SCOTT'S Bilious and Liver Pills," in a green bottle, wrapped in green paper, and having the name and address.

WILLIAM LAMBERT,

8, King William Street, Charing Cross,

Engraved on the Government Stamp. Do not, therefore, purchase without seeing the Government Stamp over the cork of the bottle.

Printed and Published for the Proprietor by SHIWRAM SHRIDHAR JOSHI, *Printer* at the ANGLO-VERNACULAR PRINTING PRESS, No. 35, Tank Street, New Nagpada BOMBAY.